MR. WEST'S

MISSIONARY ADDRESS.

A

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BY THE

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ADDRESS.

Fathers and Brethren: Never, perhaps, since the memorable epoch when the gray-haired and venerable Erskine, battling against the moderatism of the General Assembly of the Church of Scotland which had crushed out the missionary spirit from the heart of her ministers, and taught that the Church was under no obligation to send the gospel to rude, unlettered barbarians, rose from his seat, and stretching forth his trembling hand, and lifting up his quivering voice, exclaimed, "Moderator, rax me the Bible; rax me the Bible"—Reach me the Bible; reach me the Bible—turned to the first chapter of the Epistle to the Romans, and read the impressive words of the great Apostle of the Gentiles, "I am debtor both to the Greeks and to the barbarians, both to the wise and to the unwise; so much as in me is, I am ready to preach the gospel to you that are at Rome also;"—never, perhaps, since that time, more than during the past ten or fifteen years, have the enemies of the cross of Christ put forth more strenuous efforts to bring into disrepute the great enterprize for the prosecution of which the Church of God is organized and established upon the earth. By a variety of methods, deriving plausible but fallacious argument, sometimes from the pre-

tended observations of travellers, and sometimes from pretended philosophical considerations, the so-called advocates of social reform and national progress have violently assailed the cause of Christian missions, and, with attempted proofs of missionary failure, sought to lodge, in the Christian mind, the conviction that the labors of the Church in this cause, are not only misdirected but altogether unnecessary and unwarranted. It has been vigorously urged that the Church is at fault in her attempts to evangelize the heathen by mastering their different languages and dialects, and giving them the gospel therein, when as yet they have not been lifted up from their social degradation by those ordinary processes and appliances of civilization which, it is maintained, are pre-requisites indispensable as a foundation for successful church action.

But the other day, when casting my eyes over one or two of the more popular periodicals of Europe and America, my attention was arrested by language such as the following: "It is questionable," says one writer, "whether the Church has not made the exclusive idea of *Christianity* too prominent, at the first, and too forcible for the minds of the heathen, thereby defeating the good sought to be accomplished." "Until lately(!)" says another, "the Church proceeded on the ground of *saving souls from hell.* All idolators were undoubtedly supposed to be damned, and to rescue as many as possible from perdition was the simple object of her missions. Those, however, who do not believe in the damnation of the heathen, on account of their ignorance, take a *wider view* than the old missionaries, with the hope of raising whole nations out of a state of idolatrous corruption of morals into a condition of Christian civilization." "Nothing," says a third, when referring to the residence of the Rev. Dr. Bettleheim in the Loo Choo Islands, "nothing can atone for such a complete removal from the world of civilized men."

Thus it is, at the present day, that first, by doubt, then by derision, then by denial, the missionary enterprize is insidiously

assailed and actually pronounced an unpardonable crime, that for which there can be no atonement. It requires, however, but a moment to see that, upon such views and theories as these, nothing whatever could atone for the removal of the Lord Jesus himself, down from the heights and glory of heaven above to the depths of human degradation beneath, nothing atone for the acceptance of humiliation on his part in order to accomplish the great errand of redeeming love, nothing for submission by him to contempt and personal suffering, and the endurance of that state of poverty which left him without a place whereon to lay his head! Such a mission as his, to "save souls from hell," is, on this view, utterly unwarranted. Nazareth, Bethlehem, Jerusalem, Judea, Galilee, Samaria, the manger, the garden, and the cross,—all are without excuse, without justification!

But, in opposition to all such semi-infidel and rationalistic opinions, we have the clearest and most indisputable authority for asserting that the true and proper work of the Church of God, on earth, is the missionary work. It is the work of the Father, the work of the Son, the work of the Holy Ghost. Upon this point the language of the Scriptures is explicit. In that sublime address of the Eternal Father to his Son, recorded by Isaiah, Jehovah thus speaks, "I the Lord have called thee in righteousness and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles, to open blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house." "I will give thee for a light of the Gentiles, that thou mayest be my salvation to the ends of the earth." Thus was the Father engaged in the work of missions in the counsels of eternity, pre-arranging all the steps of grace whereby, in due time, he should send his only begotten Son into the world that whosoever believes upon him might not perish but have life. God *sent* his Son into the world. And in strict accordance with this it is that Christ himself speaks: "The Lord possessed

me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was." It is in the Father, the Original Source of all things, we find the fountain and spring-head of missionary spirit and missionary love. "In this was manifested the love of God towards us, because that God *sent* his only-begotten Son into the world, that we might live through him." "God *sent* not his Son into the world to condemn the world, but that the world through him might be saved." Here, too, we discover the missionary obedience of the Son himself. "I came down from heaven," said he, "not to do mine own will, but the will of him that *sent* me. And this is the will of him that sent me, that every one which seeth the Son and believeth on him, may have everlasting life, and I will raise him up at the last day." And just as the Saviour was sent by the Father, so did He in turn, send his Church on earth to carry forward the great work of the salvation of sinful men. "As thou hast sent me into the world, even so have I also sent them into the world." From the diadem of brilliant titles which sat upon his own matchless and beaming brow, he selected some to place upon the heads of his disciples, that men might see that He and they together were engaged in one and the same glorious work, the work of diffusing the light of salvation around souls shrouded in the darkness of sin. He who is the "Light of the world," said to his Church, in the persons of his Apostles, "*Ye* are the light of the world." He who is "the Amen, the faithful and true witness," declared to them, "*Ye* shall be witnesses unto me, both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth." And when about to withdraw himself from their immediate presence, then and there did He invest them formally with the gospel and missionary functions pertaining to himself, binding them, by his supreme authority, to the exercise of the same, throughout all coming time; "All power is given unto me, in heaven and in earth, Go ye, therefore, and teach all nations, baptizing them

in the name of the Father, of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you, and lo! I am with you alway, even unto the end of the world." To render effectual this divine commission, He graciously promised to his Church the gift and indwelling of the Holy Ghost, whom, in the fullness of his powerful energy, as a convincer of sin, righteousness and judgment, He was about to send, after He had seated himself, throned in glory, upon the right hand of the majesty on high.

But while, on the one hand, the justification of the church, in prosecuting the missionary enterprise, is found in the design of the Father, Son, and Spirit, as also in the proximate command of Christ, and the gift to the church of the Holy Ghost, it is, on the other hand, moreover found in the inner harmony, the spiritual oneness of the church herself with Christ her Head. United to Him by divine and indissoluble bonds of faith and love, her spiritual life ripens into one common purpose with His own. Sent from the Father, through the Son, the Holy Ghost inhabits the humanity of all believers, forming Jesus within them, the hope of glory; thus identifying all the parties in a blessed and heavenly unity of life, love, and work, —"I in them, and thou in me, that they all may be one in us." Thus is it that believers are possessed of God, and inflamed with the Spirit of Christ. Thus is it that, in their union to Jesus, they are, though not meritoriously, yet imitatively and practically, and in some sense mediatively, inaugurated into the offices of Christ, as prophets, priests, and kings, teaching sinful men the will of God for their salvation; offering their bodies and souls living sacrifices unto God, but in behalf of their fellow-men, for whom they live, and labor, and pray, and ruling, through divine grace, by the influence of their conduct over the hearts of men. In other words, the missionary character of the church is the inevitable and legitimate result of the missionary character of Jesus Christ. It is a character not simply as consequent upon an outward and formal investiture

of the church with evangelistic functions, nor merely depending on an authoritative commission, but flowing forth, by irresistible necessity, from that spiritual union to Christ, whereby she partakes of His life and shares in His work. Christ and believers are one. They are but the perpetuation of the Saviour on earth in the form of his mystical body, humbled, it is true, as was once the divine Head, now glorious in heaven. To appropriate the beautiful words of another, "In the church, the Lord speaks words of truth and consolation to fallen man. In and through her He heals the sick, raises the dead, distributes the heavenly manna, gives himself, as spiritual food, to the hungry soul. In her are repeated his sufferings and death; and in her, too, are continually celebrated anew His resurrection and ascension, and the outpouring of the Holy Ghost. In her militant state, like her Head in the days of His humiliation, she bears the form of a servant. She is hated, despised, and mocked by the ungodly world. But from this lowly form beams forth a divine radiance, "the glory as of the only-begotten of the Father, full of grace and truth." Redemptive and illuminative, she is like her Master. Apostolicity, in the widest and most comprehensive sense, is her crowning attribute. It was breathed into her soul by the Spirit of Christ. Her authority to "Go, teach all nations," was no sooner announced than it found a waiting response in the inwardly-felt and uprising welcome of a bosom filled with love to the Saviour. She already coveted a work the same as His own, even to seek and save the lost. The celestial impulse which moved her onward, in the toil of human salvation, was the Spirit that dwelt in the person of Jesus. The complementary grace necessary to answer the outward divine commission, He shed upon her heart, so that she could not but do what the lips of her Lord had commanded.

Having thus vindicated the church of God from the reproach of folly cast upon her by those who, in the disguises of hypocrisy, feign themselves friends of the ultimate object of

her endeavor, while they deride the means by which she seeks to secure it, allow me to pass on and say that, just in proportion as the church has been true to the missionary spirit has she prospered in the world, and just in proportion as she has proved faithless to this great principle of her organization, has she forfeited the divine blessing and experienced adverse fortune. Ecclesiastical history, whether as recorded by inspired or uninspired pens, is a witness of the correctness of this statement. The moral power of the church, in primitive apostolic times, is a theme of familiar eulogy among all the heralds of the Cross. Fresh with descending grace upon her, filled with love to Christ, and moved with pity for a perishing world, she went forth in the true spirit of missionary enterprise to bless mankind. Full of sacrifice and self-denial, consecrating her property, comfort, riches, ease, influence, energy, and life itself, upon the altar of her devotion to Christ, she attracted to her bosom the present and conscious reward of a faithful servant, and won for herself those amazing victories, the record of which adorns the pages of inspiration. Her progress was signalized by the strewing of her path with monuments of triumph and trophies of the most glorious success. One after another the gods of the heathen fell from their pedestals before her. One after another Pagan temples crumbled into dust. The bloody altars of superstition were overthrown; the hallowed shrines and oracles grew mute; the institutions of the land surrendered to the soldiers of the Cross; and careering onward in her majestic and heavenly course, multiplying her converts and her power, she ceased not until mounting the imperial throne she robed herself in the purple of the Cæsars, and interweaving the Ten Commandments of God and the Sermon on the Mount, with the code of Theodosius, gave Christian Law to the world!

How different her history when we turn to the record of some of her subsequent periods! From the moment the church became careless of the great missionary law of her or-

ganization, the character of her existence, and the pledge of her prosperity, violating that upon which the preservation of her life and health depended, we discover the symptoms of rapid decline. When the church lost sight of her expansive character, smothered in her breast the attribute of love for souls, and ceased to be aggressive for Christ, then it was she began to experience the loss of her moral power, together with the conquered ground acquired by her former zeal. When, lured from her duty by the temptations of the world, she compromised so much of her warrior-character as to agree not to be aggressive, or when confident and satisfied she rested from her toils and her sacrifices to find enjoyment in the retrospect of past achievements, or when the spirit of worldly-mindedness and sordid selfishness gained access to her heart and closed the hand of Christian liberality, or when, complacent in prosperity and blessed with abundance, she thought only of herself, and left the world to perish or find its life elsewhere than from her, then it was that, for these departures from the express purpose of her constitution, for these infractions of her organic law of growth and expansion, she felt a frightful recession from her high position, a decrease of her spiritual might and efficiency, and a marked diminution of her numbers. Discord and strife began to utter their cries within the pale of her communion, and the very energies with which God had endowed her for the conquest of the world, were turned in upon herself only to distract and destroy. Ceasing to move forward to victory, she became the prey of her enemies. Renouncing her lofty trust as the almoner of Christ's bounty in the work of grace, to perishing men, she became the extortioner of the world. Prosperity forsook her and left her to the curse of her own withholdings, and the mildew and blight of Jehovah's displeasure settled down upon her. The history of the Seven Churches of Asia; that, too, of Geneva, the fortress once and stronghold of evangelic doctrine,—and the startling record that, because of the check which the Great Reformation re-

ceived, no nation on earth that did not adopt the gospel principles of that mighty movement previous to the close of the sixteenth century, has ever adopted them since, are proofs enough, if others are wanted than those before our eyes, to illustrate and seal the truth, that only in earnest, constant, untiring, missionary and aggressive zeal, the prosperity of the church of God on earth is to be found.

But I proceed to mention that, though there is much to be regretted, as the missionary history of the church passes under close review, still there is much, very much, for which to give thanks as we look at what has indeed been accomplished. The great enterprise of Christian missions has *not* been a failure. *Modern Protestant missions* may safely be said to date from the beginning of the present century. Their history is about that of sixty years, or a little more. The apostolic spirit was arrested by the early corruptions and crimes of the church in consequence of her amazing prosperity, too unwisely enjoyed when possessed, her wealth, power, ambition, and increasing conformity to the world. Fortunate for the time as was the union of Church and State, under Constantine in the fourth century, and many as were the advantages reaped by the church from this union, still it but prepared the way for ecclesiastical corruption and spiritual decline, as also defection from doctrinal truth. From this epoch unto the period of the Reformation we have an ecclesiastical history, the records of which show more of controversy, contention, wealth and corruption, than they do of pure, simple apostolic devotion to the work of saving souls. Not indeed that a brilliant exception is nowhere to be found. Nor indeed that the missionary spirit had altogether slumbered in the bosom of the church. Every intermediate century shows the diffusion of at least a nominal Christianity in the different parts of Europe, Asia and Africa. The chief instrumentality, however, by which it was propagated, was worldly policy in connection with martial power, a spirit which seems to have been impressed upon the church

from the days of Constantine, the first Christian Emperor of Rome. The results of this policy were territorial aggrandizement and nominal submission to ecclesiastico-political authority. The unavoidable consequence of this mode of propagating the religion of Christ was the still greater worldliness of the church, and the still greater corruption of doctrine, practice, and worship. Ages of spiritual darkness began to roll over the world.

The seventeenth century was an age of missionary preparation and promise. The open Bible which the Reformation had given to the church, and the new impulse imparted by the Spirit of God to many of His people, together with the death-stroke that fell upon that corrupt system which, organized within the precincts of the church, sought to establish only a merely nominal Christianity by the power of fire, sword, and torture, called into being the dawn of a fresh hope for the nations of the earth sitting in the regions of darkness and shadow of death. It is about this time we begin to read the names of Mayhew and Eliot, Guericke and Swartz, the forerunners of a few such spirits as Brainard and Sargeant in the beginning of the succeeding century. In the eighteenth century we meet, in our researches, the record of the organization of various Protestant missionary associations, of feeble strength it is true, but yet heralds of the missionary spirit about to burst forth with unusual brightness and heat, in approaching years. Such were, the "Baptist Missionary Society," the "London Missionary Society," and the "Edinburg Missionary Society." Others also of minor importance appeared about the same time.

The beginning, however, of the present century, the year A. D. 1800, marks the epoch of modern missions. It is about this time we meet with the names of Gutzlaff and Carey and Vanderkemp, Buchanan and Mills, Judson and Martyn and Heber, all illustrious on the scroll of missionary fame. At this time, too, Missionary and Bible Societies are organized and multiplied wherever the Church of God is awakened, and under the

descent of the Holy Ghost, in the midst of the world's convulsions, the inauguration afresh of that great work which is destined to fill the earth with the knowledge of the glory of the Lord, is commenced. The church prays. God hears. Missionaries are sent forth. The Spirit attends them. Souls are saved. The salvation of the world begins to appear.

And what has the Christian church *accomplished* during this period? Much, every way, notwithstanding all her difficulties and trials, and derelictions of duty. We are wont to speak in praise, and very justly too, of the period of apostolic Christianity, as one preëminent in ardent missionary zeal, and one to be paralleled, if possible, by the church in all ages. And yet, without the least disparagement of apostolic zeal and the primitive spirit of Christian self-sacrifice, we may safely say, though the church has fallen short of her duty, though she enjoys facilities such as the apostles had not, though they encountered opposition such as we do not meet, and though our victories might have been multiplied a hundred fold had we only been more devoted and faithful, yet a comparison of the results of missionary labor, in its modern era, with those of apostolic labor immediately succeeding the ascension of Christ, will afford us abundant cause of thanksgiving to God, and furnish renewed and powerful encouragement to press on, heart and soul, in the great work Christ has given us to do. Take, then, the period of sixty years from the ascension of the Saviour into heaven, and compare it with the equal chronological period of sixty years from the beginning of the present century, and mark the results. It has been computed by several of our foreign missionaries, most reliable in every way, that the result of apostolic labor during the sixty years succeeding the departure of Christ, was the conversion to him of about *one million* (1,000,000) of souls, or an increase of about 16,666 souls every year to the church, in all the various fields of christian labor. This is indeed a monument to the mercy and the grace of Christ.

And what has the church to show, of success, under the blessing of her divine Head, during the sixty years of her labor, since the modern Protestant era of missions was inaugurated? Perhaps, previous to the year 1800, though the seed of God's word had been sown in many places, hardly a soul was known to be converted to Christ, or but very few, as a result of missionary effort. Dr. Carey had gone to India, and a few others had followed him. Some had sailed for the South Sea Islands. Two had gone to Africa, and two to the West Indies. The rest of the world was an awful blank! But look *now!* How changed the scene! The wilderness and the solitary place have been made glad, the desert has rejoiced and blossomed as the rose. It has blossomed abundantly and rejoiced even with joy and singing. The glory of Lebanon has been given to it, and the excellency of Carmel and Sharon! According to the most accurate and recent computations, in India there are 112,000 native Christians, and the empire more open than ever before to the diffusion of the gospel. In Burmah 110,000 Karens rejoice in the light of divine truth shed upon their souls by the preaching of the word. In Africa there are 250,000 native converts in those habitations of cruelty where, at the beginning of this century, the Hottentot, the Fingoe, and the Kaffre, were hunted down like the beasts of the field. Of Negroes in the West Indies and America, there are 340,000 under the care of Christian pastors, catechists, and teachers, emancipated, we trust from a more than merely human slavery, and blessed with the freedom that is in Jesus Christ. In the Sandwich Islands there are 80,000, almost the entire native population, professedly converted to Christ, the Sabbath day being observed better there than it is in Brooklyn, or in New York, or in Philadelphia, or in London, or Edinburg, or in any great commercial city or metropolis in this or any other land, and the Bible itself taken as the standard of the civil code and social manners. In New Zealand there are 100,000 native Christians. In other islands, laved by the waters of the Pacific ocean, the Georgian, the

Friendly, and the Society isles, there are 70,000 more. In the South Sea Islands, where the missionaries followed the track of Captain Cook until island after island and tribe after tribe threw away their idols to the moles and the bats, there are 200,000 souls who have bowed to Jesus Christ and crowned Him Lord of all. In China, where only seventeen years ago the ports of the empire were open to missionary work, there are now 3,000 Chinese Christians, and 80 Protestant missionaries, while province after province is being revolutionized from idolatry, and that vast territory prepared in the most amazing manner for the reception of the gospel. In the island of Madagascar, where twenty years ago native and other Christians were either poisoned, burned, or driven into the sea until but fifty who loved Christ were left behind, there are now more than 5,000 native converts, the fruit of that martyr blood which is ever the seed of the church. Between the Tigris and Euphrates, on the plains of Mesopotamia, once the dwelling-place of Abraham the father of the faithful, long given over to superstitious belief, there are 6,000 more reclaimed from error to faith in the Promised Seed, in whom all the nations of the earth are to be blessed.

Other examples might be adduced and the list enlarged, but these are sufficient to illustrate our statement. One million two hundred and fifty thousand souls (1,250,000) have been attracted to Christ during the last sixty years of missionary labor, who, but for this, must have been cast into the gloom of outer darkness, and must have sunk into the depths of eternal woe! All this is exclusive of those who, in foreign lands have, during this time, fallen asleep in Jesus, and whose flesh now rests in hope. Besides these, there are now in the field 1,600 foreign missionaries, who are laboring with 16,000 native preachers, catechists, and teachers. The Bible, too, is translated into more than 150 languages and dialects, and a distribution in these has been made of more than 40,000,000 of copies, throughout the world, whereas at the beginning of the

present century not more than 4,000,000 could have been found in the whole earth. Thus the bread of life has been multiplied. Thus souls have been saved. Thus there has been a yearly increase to the church of God, among the heathen, since the era of modern Protestant missions began, of 20,833, leaving entirely out of consideration *the whole number* of converts in Christian lands. Surely then, when we compare the success of the church now with that of the apostolic times, during the equal period of trial for both, there is nothing whatever to discourage, but on the contrary abundance to cause us to magnify the grace of God, and to take encouragement for still more earnest and believing effort for the future. God is graciously fulfilling His promise to His people, and keeping his covenant with Christ, rewarding Him for the travail of His soul. His voice to His church is in mercy, love, and encouragement. He bids her rejoice. He calls to her and says, "Lift up thine eyes round about and behold. All these gather themselves together and come to thee. As I live, saith the Lord, thou shalt surely clothe thee with them all as with an ornament, and bind them on thee as a bride doeth. Then shalt thou say in thine heart, *Who hath begotten me these?*" No! the missionary enterprise is not a failure!

But there is another view of this mighty work, fathers and brethren, which justice to ourselves, to the world, and to God, requires us seriously to take. I have spoken thus far of encouragements, of glorious successes, and grounds for rejoicing. Let us not think, however, that the missionary work of the church is almost done. The thought of 1,250,000 heathen souls redeemed to Christ during the past sixty years, is indeed a thought well calculated to awaken gratitude towards God, and thankfulness that our prayers and labors have not been in vain. There is enough here to assure us that the promise of Christ and the gift of the Spirit have been made good, and still are made good to the church. But what are 1,250,000 souls in comparison with the population of the world? As a

drop in the bucket; as the light dust of the balance! What are they compared with the population of India alone? In that vast empire there are 180,000,000 of Hindus and Mohammedans alone! All the converts to Christianity from *all portions* of the heathen world, bear to the remaining heathen, in India alone, the proportion of but 1 to 152! There are 112,000 converts in India, *i. e.*, 1-1600th part of the population of the empire, or, in other words, the religion of Christ is to heathenism and Mohammedism in that one empire as 1 is to 1600! What are 3,000 converts, in China, to nearly 360,000,000 yet unconverted, and who inhabit that vast land? As 1 to 120,000! What are 250,000 to the 89,000,000 of Africa? And yet more, what is *all* Christendom in comparison with *all* Heathendom?

John Wesley, in his sermon on the "Great Assize," calculated the population of the earth, in his day, to be about 400,000,000,—evidently a calculation falling much below the reality. Dr. John Dick, of Glasgow, eminent both in science and religion, calculated the number to be just double that of Wesley, namely, 800,000,000. One more recent than Dr. Dick, computed it at about 900,000,000. The most reliable computation, however, is that of M. Dietrici, General Director of Statistics in Berlin, who, availing himself of information derived not only from the most recent and authorized statistics of the world, but also from large acquaintance and correspondence with home and foreign State ministers, has calculated, during the last year, that the existing population of our globe numbers *one billion, two hundred and eighty-three millions of souls*, 1,283,000,000!—estimating the billion at a *thousand millions*, according to the French method of numeration in use on the continent of Europe and in the United States, and not a *million of millions* according to the English method. Of this number there are in Europe 272,000,000; in Asia 720,000,000; in America 200,000,000; in Africa 89,000,000; and in Australia 2,000,000.

And what proportion of this vast multitude, these twelve hundred and eighty-three millions of souls, are Christians? There are, in the world, according to the most probable and reliable computation, Jews 8,000,000; Mohammedans, 120,000,000; Pagans 880,000,000; and Nominal Christians 275,000,000. This last number, we must bear in mind, includes all the Greek Church, all the Armenians and Nestorians, all the Roman Catholic Church, all the Protestant denominations, orthodox and heretical, and the *entire population* living in those countries which are nominally Christian, as distinguished from heathen: England, Ireland, Scotland, America, France, Germany, Russia, Spain, Portugal, Italy, etc., etc., making in all *not quite one-fifth* of the world's population.

But what proportion of these 275,000,000 of persons in nominally Christian lands, are the true disciples of Christ? Of Romanists there are 135,000,000; of Greek 50,000,000; of Armenians and Nestorians 5,000,000; and Protestants 85,000,000, this last number including *all*, whether professing religion or not, those of *some* religious faith, true or false, those of *no* religious faith, sceptics and infidels. How many of these are truly the disciples of Jesus Christ? If we say one-twentieth of the whole number, (and this seems a large allowance) then there are not quite 14,000,000 of real Christians in existence. And how many of these are cold and inactive in the service of Christ! But if we believe the declaration of the Scriptures, then Judaism, Mohammedism, Paganism, Popery, and Infidelity are all to give way before the power of the Cross of Christ, and a time come when the knowledge of the glory of the Lord shall cover the earth, as the waters cover the sea. So that, according to the present population of the globe, there are altogether, including unbelievers in christian as well as heathen lands, *twelve hundred and seventy-four millions*, 1,274,000,000, of souls yet unconverted to the truth as it is in Jesus! And for the accomplishment of their salvation, instrumentally, there are, according to the liberal allowance of one-twentieth just

made, 14,000,000 of truly converted persons, *three-fourths* of whom, certainly, are lukewarm, uninterested and idle in the work of the Lord, leaving about three millions, 3,000,000, in all the world, to engage actively in advancing the kingdom of Christ, and leading sinners to the Saviour! In view of all these considerations, well may we exclaim "Who is sufficient for these things?" How mighty is the task! how stupendous the undertaking! What gigantic proportions does the missionary enterprise assume, as we think of the millions upon millions in the world, who in heathen lands, have not yet learned the name of Jesus, not to mention the millions more in Christian lands, who hear it with indifference, dislike, or hatred! What prayer! what labor! what expense! what self-denial! what patience, and faith, and love, and hope are required! And as we contemplate the multiplied obstacles that stand in the path of missionary progress, the natural opposition of all mankind, immemorial idolatries, savage customs, false philosophies, despotic political organizations, and all that Satan, the world, and the carnal heart can array against the gospel of Christ, it is, to human apprehension, folly and madness to urge upon the Church the duty of addressing herself to a work the dimensions of which are so unparalleled and prodigious, and the difficulties of which are so apparently unconquerable and appalling as these. So impossible does it seem to the eye of carnal reason, that the world should, one day, be converted to Christ, and so much does the mind stagger back, overborne by the contemplation of the thought, that mental relief is only obtained by the present relinquishment of all hope.

Nevertheless, the glorious work shall be triumphantly and magnificently accomplished. Leaving out of consideration the various and conflicting theories built upon various views of the order in which prophecy is to be fulfilled, and the method by which predicted events are to be grouped, the fact is beyond all contradiction that the knowledge of the glory of the Lord shall cover the earth as do the waters the sea. In Christ, the

promised Seed, in whom all the families of the earth are to be blessed, the assurance given to Abraham, the father of the faithful, that he should be the "heir of the world," finds its fulfilment. The covenant of grace secures the world to Christ. God's promises have pledged it, Christ's blood has bought it. The heathen are already given to Christ for His inheritance, and already the uttermost parts of the earth are His possession, in purpose, in promise, in fact, though not yet in the universal diffusion of His grace, nor universal display of his glory. But the time hastens on, amid judgments and mercies intermingled, when graciously and gloriously too, He shall have dominion in the hearts of men "from sea to sea, and from the river to the ends of the earth." "All kings shall fall down before Him; all nations shall serve Him." "Men shall be blessed in Him; all nations shall call Him blessed." "All His enemies shall be put under His feet." All systems of error, oppression, iniquity, irreligion, false religion, superstition, and idolatry, all obstacles, shall be entirely removed. Judaism, Mohammedism, Paganism, Popery, and Infidelity, with every corrupt practice and policy in the governments, institutions, and kingdoms of men, shall utterly disappear, and the one glorious kingdom of Jesus Christ be established over all the world, and embrace mankind. The promise is explicit, "Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plain, and the glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord hath spoken it." "As I live, saith the Lord, the whole earth shall be filled with My glory." Here are God's averment and oath, and heaven and earth, and all that ever God made in them, shall sooner pass away, than one jot or tittle of what He has said shall fail! To Jesus Christ, every knee shall bow, and every tongue confess! Though the work is stupendous, and human instrumentalities are weak, and human hearts are cold, still the promises of God are unfailing, and the power of God is all-mighty. Upon these,

the Church, as the ordained evangelist of the world, goes forth depending, and in her holy progress, reaps the present earnest of a future, glorious and complete success. If but sixty years have accomplished so much already, since the modern missionary work began, what may not be accomplished before the close of the present century? And if, as we are entitled to believe, the Holy Spirit is to be poured out in mighty, copious, and continuous effusion, in the last days, more abundant in times of refreshing and restitution than ever before, what amazing results may we not anticipate, what multiplied facilities, what increase of power, what amazing victories of grace, all preparing the world for the meridian blaze of millennial splendor and glory! This, then, is our greatest encouragement, even the almighty power of God, promised in Christ, to give success to the Church. Faith lays hold of the power and the promise together, while hope reaches forth to enjoy, in blessed anticipation, the glorious result. The missionary cause is one to which we can commit ourselves with all confidence and zeal, for it is the cause dearest to the heart of the triune God. Its principle is love, its end is salvation, its path is suffering, its crown is glory.

Fathers, and brethren, and members of the body of Christ, the voice of the ascended Master speaks to us, not only in His authoritative Word, but calls to us loudly in His peculiar providence, to engage in this blessed work. The times in which we live are portentous and propitious. From the Arctic Ocean to the Mediterranean Sea, and from the Atlantic to the Caspian shore, yea, throughout all the world, revolutions are beginning, wars are waging, thrones are tottering, empires, kingdoms and states are dissolving. He who sits King in the holy hill of Zion, is dashing the nations as a potter's vessel, with His rod of iron. He chastises them in His sore displeasure. *But what if all this is the answer to our own prayer?* What if the agitations which now convulse the world are but the proofs of Christ's faithfulness to His people, the awaking of the Master to

avenge His own elect who cry unto Him day and night, and, in making their prayer for Him continually, long for the coming of His glory? What, if all the apparent present *dis*-couragements arising from civil and political convulsions in the world, are but mighty *en*couragements from Him who is wonderful in counsel and excellent in working? It is even so. After the night comes day, after the storm the calm, after judgment mercy, after the dark dominion of Satan in this world the bright appearing of the glory of the Lord. When the Apostle John beheld in vision the seven angels, to whom were given the trumpets by which the mighty revolutions, instrumental in the overthrow of the powers of darkness in this world, and the establishment of the kingdom of Christ universally, were to be announced, he saw Jesus Himself, the Angel of the Covenant, standing before the throne of God, presenting with incense of His own, the prayers of His people! "There was given to Him much incense that He should offer it with the prayers of all saints, upon the golden altar which was before the throne; and the smoke of the incense which came with the prayers of the saints, ascended up before God, out of the Angel's hand." "And when the seventh angel sounded, there were great voices in heaven saying, The kingdoms of this world are become THE KINGDOM of our Lord and of His Christ." Thus it is that in answer to our own petitions, in answer to the prayer Christ Himself taught us to pray, "Thy kingdom come," the revolutions and wars of the earth take place, the dominion of Satan is destroyed, and the triumphs of the great Captain of Salvation are achieved. These "troublous times" are but part of our true encouragement to pray more, to work, and hope, and believe, as never yet we have done. They are Christ's call to us to push forward, with increased determination and zeal, the mighty work whereby, with His grace, the world is to be redeemed to Himself.

O for a baptism of missionary zeal equal, at least in power, to that of patriotic fervor which has fallen upon the nation!

O for a liberality in the cause of Christ, such as that we have shown in the cause of our country! O for a union of purpose and effort under the banner of the cross! If but the wealth that is poured forth to save the American nation from ruin, had been consecrated to Jesus, and given to rescue a perishing world from sin; if but the will and devotion that are manifested by men in an earthly cause, had been given to one that is heavenly, ever-blessed, and divine, how magnificent had been the results of missionary labor, how vast the victories of the church, how glorious the name of the Saviour in all the universe! While we are loyal to our country, let us be loyal to Christ. Let our faith, and work, and love, and hope, conspire to give perishing men the knowledge of Christ, and Him crucified. God has a mighty work for this nation to do, and with mighty energies He has graciously endowed her. He punishes her now for her sin, but refined by the fire, she shall only serve Him the better in after days. He calls the church to repentance and renewed consecration of herself to Him. Among the mighty instrumentalities He is about to employ for His own glory, who can doubt that he designs to use the American nation? With a territory unsurpassed in heavenly favor by any on the face of the earth; with resources unequaled and inexhaustible; with a geographical position central to all the nations of the globe; with an area, extending over rock, and mountain, and river, and lake, and forest, and prairie, from Atlantic to Pacific, and from tropics to polar regions, equal to three-fourths of all Europe; a prospective population, too, at the close of this century of one hundred and fifty millions of souls, and crowned with gospel privileges and peerless institutions, what might she not accomplish for the salvation of mankind, if but the grace of Christ were shed upon her? For this let us pray. For this let us labor. For this let us stir up our strength as a Christian people, and engage afresh in the work God has given us to do. Let our hearts' desire and prayer to God be that our land may become

Immanuel's land, a crown of glory in the hand of the Lord, a royal diadem in the hand of our God, Hephzi-bah, a land in which the Lord delighteth, Beulah, married to the Lord, no more desolate nor forsaken, but one over whom her God shall rejoice as the bridegroom rejoiceth over the bride. Then, baptized with the spirit of love and self-sacrifice for the sake of Christ, and rising to the full appreciation of the solemn and momentous trust committed to our hands, holding in our grasp the key that unlocks a glorious and eternal future to the dying millions of our race, we shall go forth and bid them enter the open door of mercy, faltering not and fainting not, until the saving knowledge of Christ shall fill and cover the earth as the waters cover the sea.